# The PULPIT

*A Periodical of Contemporary Preaching*

JUNE 1946

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# Sermon Illustrations

*Contributed by Readers of* **THE PULPIT**

### The 'Negro Problem'

Some years ago the Carnegie Corporation brought to this country a competent foreign student of social problems to make an objective study of the Negro question in America. Professor Gunnar Myrdal was invited from Stockholm. He gathered the best specialists he could find and after five years of work they brought out a two-volume study of race relations in America. It was published under the title, *An American Dilemma.* The introduction to this study included a statement by Professor Myrdal which is extremely significant. It is a single paragraph which summarizes the nature of the Negro problem in America as it appeared to him after several years of study. He summed up his thesis by saying: "The American Negro problem is a problem in the heart of the American. It is there that the interracial tension has its focus. It is there that the decisive struggle goes on. This is the central viewpoint of this treatise. Though our study includes economic, social and political race relations, at the bottom our problem is the moral dilemma of the American — the conflict between his moral evaluations on various levels of consciousness and generality." The author then goes on to explain that "The American Dilemma" referred to in his book is the conflict between the way the American believes and talks under the influence of high national and Christian precepts and the way in which he acts under the pressures of every day. This moral conflict, he says, is the source of the Negro problem.—*Gene E. Bartlett, First Baptist Church, Columbia, Mo.*

### 'Our Fight Goes On'

Have the Allies really won the war for the four freedoms? Let a Japanese-American who participated in fifty-eight bombing missions and who holds two DFC's say what he thinks. His testimony is given in the *Reader's Digest:* "Not only did I go to war to fight the fascist ideas of Germany and Japan but also to fight against a few Americans who fail to understand the principles of freedom and equality upon which this country was founded. I fought with a lot of men in this war — Polish, Jewish, German, and one full-blooded Indian. I saw men wounded, and whatever land their grandfathers came from their blood was always the same color. And whatever church they went to, the screams of pain sounded the same. It's hard to realize that the war is not over for me and a lot of Jewish-Americans, Negro-Americans and Japanese-Americans. While there is still hatred and prejudice, our fight goes on."— *Gaston Foote, Grace Methodist Church, Dayton, Ohio.*

### For 'Compassion Week'

C. B. Reynolds, supply minister at First Christian Church, Lynchburg, Va., sent to the Christian Century Press a check for $25 "for Compassion Week." The minister enclosed with the check a message from "a widow in limited circumstances" who made the contribution. Here is her message: "Ten dollars I give in honor of my son, whose heart burned with deep compassion for the starving children of Italy. In the name of his precious baby, who never knew his father, I give five dollars. . . . Ten dollars I give in forgiveness of the German lad who by no fault of his own killed my son. Somehow, dear Father, teach us a real compassion that will carry Thy love to all mankind." In his letter accompanying the check and message, Mr. Reynolds said: "In my promotion of the Weeks of Compassion, I have never had any experience that has moved me as this message has."

### Arguing vs. Utilizing

In his fine autobiography, *I Was Made a Minister,* Bishop Edwin Holt Hughes retells the old story of a poor family that found in the earth a metal casket which they carefully brought to the surface; opening the rusted lid, they discovered that it contained ancient gold coins. Strange characters ornamented the lid and sides of the casket; they fell to discussing and then to arguing about its origin, possible date, and whether it was gold or alloy. A violent quarrel threatened until one sensible member suggested that as the family was very poor, the secondary quests might wait until immediate needs were met. Whereupon reason prevailed and they appropriated the coin and let the casket wait.

Many of our arguments in religious matters — on the fine points in theology, the nature of the church, biblical criticism, etc., might be answered in the same way. In our spiritual poverty would we not better utilize the wealth contained in our Christian faith than go on endlessly arguing its n and origins?—*W. Howard Lee, morial Presbyterian Church, St gustine, Fla.*

### The Lost Radiance

A layman recently gave this r for his absence from church: "W I attend church, I need something will lift me out of my trouble seldom find it, and almost invar come away more depressed than I entered." That statement may bit overweighted on the subjective Nevertheless, there is a modicu truth in it. Too much contemp Christianity has lost the lyrical It plods, and pleads, it grope rarely sings!

I suggest, therefore, that we g again at the "great original" o faith: that we see it again in its fine careless rapture," and then spired anew, go forward on our mission with renewed faith. "O let us sing unto the Lord; let us a joyful noise unto the Rock o salvation!" There is the emp we need.—*Aaron N. Meckel, Congregational Church, Brai Mass.*

### The Two Great Powers

Dr. Edward S. Cowles, prom New York psychiatrist, recently clared: "The two great powers i world today are the atomic bomb the church. One of them will d the fate of civilization within the five years; and unless the church quickly what it has thus far fail do, civilization is doomed. It is 'ei or'— and the church has very time to decide whether it is goi do anything, and to start doing i *John Homer Miller, Hope Cong tional Church, Springfield, Mass.*

### After a War for Democracy

Some months ago the Assoc Press reported that in Washin D. C., a Negro soldier who had a leg in Italy was refused service restaurant, but he lingered enough in front of the restaura see two M.P.'s take in a dozen man prisoners of war, and the ceived courteous treatment. Pe this is one reason why a Negro dier in the Pacific asked to hav scribed on his tombstone: "Here a black man, killed fighting y men, for the glory of white me *Gaston Foote, Grace Meth Church, Dayton, Ohio.*

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# The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

UME XVII CHICAGO, JUNE, 1946 NUMBER 6

# The Expectations of God

By KENNETH IRVING BROWN

*he Lord expects you to be just and kind and to live iet fellowship with him.—Micah 6:8 (a modern lation).*

O EVERY MAN there comes the experience of seeing the familiar with strange eyes. Perhaps it visit to a family homestead or a site of childhood iness. Perhaps it is the beauty of a beloved face h one has known for years and yet somehow has never fully seen until this moment.

It is often the experience of college freshmen, going home for their Christmas vacation, to see familiar sights with strange eyes. Their own room is either very much larger or very much smaller than they had remembered it, and then, when the family is gathered around the dinner table, they see as for the first time the face of their mother, even though they could reproduced that face in their mind's eye during weeks of absence. Never before have they noticed quiet contentment written there. Once the tiny kles around the eyes and in the brow had worried , but now they seem to be the etchings of love.

icah's great words, "What doth the Lord require ee but to do justly and to love mercy and to walk ly before thy God?" have for centuries served as f the great summations of the teaching of the Old ament. Millions of Jews and Christians have n and repeated with high aspirations these great s. And yet, seeing them in the modern transla- an bring new light and understanding; so simple, mplete, so fashioned for daily needs: "The Lord ts you to be just and kind and to live in quiet vship with him."

ie expectations of God dig deep into the inner r of man—the chapter room of a man's life where akes the decisions: I dare, I must, I can, I will. re right to be concerned with the great social issues r day, but nevertheless we need to recognize, for wn integrity, that to be what Jacques Maritain "a good citizen and a man of civilization" it is the center that matters most—"that living source of nal conscience in which originate idealism and osity, the sense of law and the sense of friendship, respect for others, but at the same time deep-rooted independence with respect to common opinion."

During the period when many of our American colleges were housing V-12 units, the navy summoned to New York for a conference the presidents and deans of those colleges. Captain Adams told the educators that there were practically no instances of requests for detachment of men from their assigned units after training because of defects in specialized knowledge; he said, however, that the requests came for defects in "military character" and leadership. And then he added this word which stands for times of peace as well as for times of war: "There are no substitutes, gentlemen, for the qualities of intelligence, forthrightness and integrity. Go back, if you please, and say that to the navy trainees on your campus."

## I

Justice is a word that we use freely, but which we seldom stop to define. Justice, some of us may think, should be left to the courts, and as Americans we have faith, most of the time, in the honest effort of our judges to reach just conclusions on the basis of evidence and legal precedent. But inasmuch as we are not judges and few of us lawyers, the justice which life demands of us is not the justice of the courtroom.

Justice for the ordinary man is the quality of everyday living which is based on the recognition of a common humanity, and as that recognition grows and expands, so must our ideal of justice likewise grow and expand. Here is where education comes in, for one of the tasks which education has, in addition to training a leadership for the good society, is to carry on continuous exploration for the best way of life, best both for the individual and for society.

Because we are members of a common humanity, my brother and I enjoy certain rights and likewise have placed upon us certain demands which are the corollaries of those rights, and out of the recognition of those rights and the acceptance of those responsibilities comes the ideal of justice.

In the story of the Last Judgment, so vividly told in the Gospels, Jesus pictures the men of earth divided into two groups. One group was destined for the joy of heaven; to the other group the joy of heaven was denied. And the Lord said to those of the latter group, "I was an hungered and ye gave me no meat. I was athirst and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not, sick and in prison and ye visited me not." Do you remember that cry of terrible sincerity with which they answered him: "Lord, Lord, when saw we thee an hungered or athirst or a stranger or naked or sick or in prison and did not minister unto thee?" They were

quick to recognize that justice had not been done, but like so many of the members of their common humanity they had been totally blind to an invitation to justice which, Jesus was saying, must not be denied. As one listens to their cry, one imagines their utter amazement that they, the pillars of society, should be judged evil. And the awful truth is that they were not evil men who purposed evil in their hearts. They were respectable men, loving the ideal of justice, but blind to its practice; respectable and smug men who had never come to an acceptance of the bonds that unite all men sufficiently to make the word "justice" for them more than a word and sometimes a deed.

Most of us can see with only partial sight some of the demands for justice in a world wherein there is on all nations the obligation to bring out of chaos both reconstruction and reconciliation. Reconstruction and reconciliation are coming only in the measure that we are seeing justice and do it. In the measure that we are failing, revolution and class privilege and smoldering chaos will inevitably substitute for the reconciliation and the reconstruction of which we idealistically dream.

Herbert Agar has pointed out some of the contrasts of war and peace which are tied up in this concept of justice. In war, everyone was wanted; everyone was used. In peace, we have our slack seasons and our depressions and our periods of lay-off. That is to say, in war, the bonds of common humanity are drawn tighter among the cooperating nations; in peace, the bonds fall and lag like the reins on an old horse which is allowed to take its own way.

In war, a soldier hurt in action was treated like a comrade. Everything that science and the community could provide were his. In peace, we must first study the color of the man who has been hurt to see which hospital he shall go to; then examine the health of his pocketbook to see whether he shall be assigned to the free clinic or to the best room. We must learn also whether the specialist or the less expensive doctor shall be summoned. In war, Britain, for example, existed on a sparse diet, provided throughout the nation, with the armed forces, the workers in heavy industries and the mothers given preferential treatment. On this rather sparse diet, the health of the nation improved. Now that the day of peace has come, Mr. Agar asks: Are the rulers of Great Britain to be forced to say, "Sorry, but peace has broken out. You'll have to eat less now because there is more food"? Justice is a word behind which stand the concept of brotherhood, the concept of community and family, where a man has the experience of belonging. Absolute and fundamental to any realization of justice is the idea of a common brotherhood of mankind.

"God expects us to be just."

## II

Micah, interpreting the relation of life itself to man, said that on man there was the demand that he be not alone just, but that he go the next step and be kind: "God expects you to be just and kind." Kindness is the extra something that a man, under religious motiva adds to justice. It is the turning of the cheek. It i second mile. It is the addition which the law does demand, and which even the concept of justice ca include. Kindness is beyond the realm of compul Its very genuineness demands that the action be vo tary. Justice might be offered in absentia; kindli never, for kindliness demands the personal touch

It is of particular importance to recognize that k ness is not something to be handed across a gulf. K ness is an act which to be genuine must be with eye the level. When kindness is offered and the eyes down toward a person below, kindness becomes than kindness because it is mixed with smugness self-complacency. When kindness is offered and eyes look up, too often obsequiousness sours the k ness. Kindness, to be kindness, requires that eyes b the level.

Kindness involves moral choices. It was Wil James who said that in the moment of moral ch we have our deepest dealings with the universe. only must we as individuals make those choices, collectively as a nation we are today faced with in tions to justice and invitations to kindness, and on response to those invitations will depend in very siderable measure the depth of the dealing which United States as a nation will have with the wo Jacques Maritain has reminded us that to bring kindness to the European people is to put our h into a briar bush. He urges that we be aware of magnitude of the hope that they have placed on If we give them only food and only economic help only technical means, they will sincerely say t "Thank you very much," and they will go about t affairs. They are asking us to give them more t this. They are asking for our trust, and trust ca given only in a mood of kindness.

Kindness is an art that will require of many o larger imaginations as we seek for definitions of k ness and for new opportunities to be kind.

I am indebted to my student friends for man my understandings of kindness. I think, for exam of a man in Missouri, a student in a neighboring sch who some fifteen years ago, when we were mo away, came to us and said: "I learned to pack b in my father's office. Now that you are leaving, if are willing, I should like to pack your books for yo appreciation of our friendship." I think of the Den women living in Stone Hall a few years ago who, w they found that one of their number had no mone buy a railroad ticket that would take her back to home in the west at Christmastime, contrived to h Santa Claus deliver from their Christmas tree a ro trip ticket to their classmate. I think of one of students who spent many hours of her senior year v ing the sick and shut-in of Granville and, finding old lady who had less than the normal comforts of the student returned to her "cooperative house" baked a pie which she took to her.

I am thinking also of a very special lesson in kind which my wife and I learned from a colored girl

ked for us in Missouri; when we were leaving, she e to us and said: "I can't give you a goin'-away ent the way your other friends are givin', but I give you a day's work if you'll take it." That sent" was appreciated, I assure you.

ustice and kindness are great words, words big ideas, and behind them stand the mighty concept uman brotherhood, the concept of family and com- ity where a man has the experience of belonging. justice and kindness must be daily translated from greatness of words to the greatness of little acts ch become the part and parcel of our normal living. especially in the dull days of life, it is in the hours n the wings of our spirit seem earthbound, that God cts us to be just and kind.

III

God expects us to live in quiet fellowship with "

am always embarrassed a bit when I talk about t fellowship with God. I am always afraid some- will think I am being sanctimonious or using pious ses, and I don't like sanctimonious people or pious ses. Oliver Wendell Holmes used to say that a timonious person made him sneeze and go home a violent cold.

Quiet fellowship with God isn't something we do h talking about any more than we talk about our stive system. But like our digestive system, it is an gral part of our whole being, and like our digestive em, when it fails to operate, something seriously wrong with the hours of the day. To many of us quiet fellowship is a very real experience. We have e into it at times and have been ashamed of our itual nakedness, and then has come a word of en- agement. We have known it at times when a day nd us bowed low with a heavy burden of responsi- y and decisions to be made, and somehow in that owship our head was lifted and our shoulders ightened, and we went out with the same burden ecisions and responsibility, but somehow it was no ger heavy. Many of us, too, have known that fel- ship when we have sat in silence and listened to a e and have shared with God, in our tiny, infi- simal, human way, some of the concern he has for needs and the poverty and the distress of his crea- , man.

Those who are just and kind seek that quiet fellow- and in seeking it, they find themselves building in their own lives those resources which make for e and competent and Christian living.

Those men and women in whom the expectations of d are fulfilled find themselves with the spiritual re- ces out of which wise and competent and skillful ng come.

These are the men and women who have faced hard- and met it with equanimity. These are the men women who have opened their doors to personal edy and made friendship with their grief. They e carried the heavy burden of routine without mur- r. Through their lives to others have flown the inner resources which are the wealth of the spirit. They have not lived simply for self, but they have made themselves ministers to all who in any way need their good services.

The early Christian mystified the pagan. And the poor pagan sat up and said to himself, what every pagan says to himself when he sees a man meeting spiritual crisis and conquering it: "It isn't his money, for he hasn't much; it isn't his fame, for his name is not known; it can't be his education alone; but somehow that man has what all the world is looking for, the secret of meeting life, and the worst that life can bring, with power enough to conquer that worst."

I have had the opportunity on two occasions of meeting Jawaharlal Nehru, the Indian leader; once when he spoke in London to a group of Americans, and later when he was the week-end guest of the Archbishop of Canterbury. Nehru, quiet, almost secretive, gives the impression of solemn strength, of a mastery which is greater than life's crises. Some of that strength is revealed in his autobiography. I like that portion where he asks: "Was it worth while . . . the years I have spent in prison? How many yesterdays of my life lie buried there!" He gives his answer: "If I were permitted to go through my life again, with my present knowledge and experience added, I would no doubt try to make changes in my personal life; I would endeavor to improve in many ways on what I had previously done; but my major decisions in public affairs would remain untouched. Indeed, I could not vary them, for they are stronger than myself, and a force beyond my control drove me to them."

That is the highest form of security that life has to offer, the security of consciousness that forces greater than your own power, higher than your own will, are helping to direct your living. Bonds and stocks and fame can't compare with that kind of security for old age, and they come, those inner resources, when the expectations of God are fulfilled.

It was to men of all degrees that the prophet of old, trying to interpret those responses that life demands of its children, said: "The Lord expects you to be just and kind and to live in quiet fellowship with him." The word comes today to men of all races, colors, creeds and conditions. It comes, however, with special demands to those of achieved maturity, those to whom education has brought her gifts; for expectation is increased according to the capacity which lies available.

God himself expects us to be just—just with the justice that springs from clear thinking and understanding living.

God expects us to be kind—kind with a kindness that is born of a new appreciation of the gift of life and the creature called man.

God expects us to live in quiet fellowship with him, walking humbly in the daily way, and yet daring proudly to believe in a future more glorious than man has known in his past.

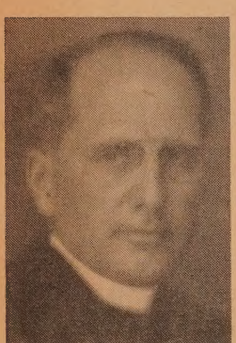
We shall be unworthy as men and women, members of the Brotherhood, if we fail the high expectations which the Father of Mankind has for us.

# 'Streamlined'

**By CLARENCE A. SPAULDING**

*Be not anxious for your life, what ye shall eat or what ye shall drink nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment. Behold the birds of the heaven, they sow not neither do they reap nor gather into barns; and your heavenly father feedeth them. Matthew 6:25.*

A COMPARISON of the models of automobiles on the highway today with those of even a few years ago reveals a vast improvement both in beauty of form and in speed obtainable. The explanation is to be found in a new engineering term, "streamlined." For the past hundred or more years of our machine age, the efforts of scientists, particularly engineers, have primarily been directed to producing power—more power, in ever enlarging units. They have taken tribute from the resources of nature—water, wood, oil, coal, electricity—all have been harnessed to the steel steed of industry.



In recent years, however, there has been a marked shift in scientific emphases. Engineers are no longer concerned primarily with the problem of producing *more* power but rather with the problem of converging and using more economically and efficiently power already available. They have been seeking to discover the means by which the resistance of wind and water to moving bodies can be reduced to a minimum. The "streamlined" car on the highway may generate no more power than the old model, but it "goes faster and behaves better on the road." At low rates of speed the waste is negligible, but at high momentum the loss in energy is colossal.

### *LIGHT FROM SCIENCE*

In the solution of this problem men of science have literally followed scriptural advice. They have "beheld the birds of the heavens" as they soared through the air. They have experimented with different forms and shapes, and have found that no improvement could be made in the efficiency of the eagle. He soars through the air "with the greatest of ease." But not only did they "behold the birds of the heavens"—they studied the fish in the sea as well and discovered the same acme of efficiency in the shape of the whale and the tuna. These creatures represent natural perfection in passing through a resisting medium. Out of this study came what is called the science of "streamlining."

Why should not this technique be applied to human life? Why should not this same problem of human efficiency, of passing through the oppositions and obstacles of life with the minimum amount of resistance be the supreme objective of human and social engineering? How often have we heard the pessimistic "Human nature cannot be changed"!

In recent years we have been having impressed u us the necessity of applying our intelligence to this p lem. Roger Babson declares that "only 2 per cent of people are thoroughly efficient, working up to capac getting commensurate results for energy expend while the other 98 per cent are like "old model chugging along the road, rattling and groaning in ious stages of dilapidation, some even about to fal pieces; others fit only for the junk heap!"

### *SNAIL'S-PACE LIVING*

In a book called *Streamline Your Mind,* the auth opening paragraph substantiates the Babson observat What impresses him most in his contact with peopl their "toleration in themselves of needless personal efficiency in an age which requires efficiency." He people spending hours upon hours of the day on a or playing games—studying books—and doing all t things anywhere from one-quarter to three-quar less efficiently than they should. He sees us hand ourselves in such fashion that "easy undertakings come difficult and difficult undertakings become im sible"; he sees lost motion, incompetence, low achi ment, resulting in despondency and hopelessness, the whole life slowed down to an ineffective snail's p

Of course, we do not need either a statistician psychologist to point this out to us. All that is neces is to look within, to analyze ourselves, to recog what scientists call "the parasitic lag." Why have not made more of ourselves? What has become of youthful enthusiasm, our hopes, our dreams, our asp tions? Whence has flown our joy of living, our ex berance? Why do we feel at times like squirrels cage? Why can we not accomplish the things we set to do? Or worse, why do we not even set out longer on great enterprises? Why do we skeptic turn from great causes and sneer at ideals? What these things that drag at life, that slow us down, destroy our effectiveness, that keep us from our g Can it be that we ourselves are to blame—that the something we can do about it to make more out of selves? The explanation of Brutus that "we are un lings," that the "stars are against us," will not su us any longer. We know too much about the unu and unutilized powers of the mind and spirit that constantly being revealed to us by psychology.

Do we not need to build our lives on other lin On lines that will reduce friction and enable us to through life with a minimum of resistance? It is thing to remodel a car and streamline it—that is usu a futile undertaking. It can make no response on own part. It is admittedly different with the hu being. It is possible to remake, remodel the indivi —to rebuild it on different lines.

### *GOOD ADVICE FROM JESUS*

Jesus staked his all on this truth that man can transformed and changed and inwardly renewed. was thus Jesus addressed himself to his disciples and

nporaries: "It was said unto you in times past—
*say unto you.*" In other words, here is the chal-
to streamline life. There are certain habits and
of thought, mind-sets, conventions, traditions that
armful, that slow us down, retard our progress.
pointed them out—anxiety, worry, fear, hatred,
usness, lust. A life built on these lines encoun-
ll the friction and resistance in the universe. It
o chance of happiness or blessedness. "Be not
us," said Jesus, "take no thought for the morrow."
to live one day at a time. "Sufficient unto the
the evil thereof."

ne years ago Sir William Osler, one of the great
ians of all time, addressed the undergraduates
le University on what he called "A Way of Life."
s the distilled wisdom of the years and he passed
the students his own methods of organizing his
iat had been helpful—that enabled him, a one-
ed man, as he described himself, to achieve. The
of the address was taken from the phrase, "Live
life in day-tight compartments." "The load of to-
ow," said Sir William, "added to that of yester-
carried today makes the strongest falter. Shut off
ture as tightly as the past. Live your life in day-
compartments." It is thus that a modern physician
s the teachings of Jesus on "Be not anxious."
vaccine against all morbid poisons left in the sys-
y the infections of yesterday," says Sir William,
fer this as the Way of Life."

### *'LOOK TO THIS DAY'*

e wise George Herbert once said. "Undress your
t night not by self-examination but by shedding,
do your garments, the daily sins whether of omis-
or commission." From the Sanskrit comes this re-
cement of our truth:

Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the
Varieties and Realities of your Existence:
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty;
For Yesterday is but a Dream,
And Tomorrow is only a Vision,
But Today well lived makes
Every Yesterday a Dream of Happiness,
And Every Tomorrow a Vision of Hope.
Look well, therefore, to this Day!
Such is the Salutation of the Dawn.

is thus that we begin to streamline life—"live one
t a time." No one can make much progress who
victim of worry, fear, anixety, hate. The resist-
of life are too great. The chief worries of life
y arise from the foolish habit of looking before
fter. "I have had a great many disappointments
roubles in my life," said William T. Stead to a
of us undergraduates at Oxford, "most of which
happened!" But think of the lost energy, the
and tear that our worrying entails.

During the war, the following philosophy of worry was widely circulated: "Why worry? You are either in the army or out of the army. If you're out of the army there is no need to worry. If you're in the army, either you're at the front or you're not at the front. If you're not at the front, why worry? If you're at the front, you're either in the trenches or out of the trenches. If out of the trenches, why worry? If in the trenches, you're either attacking or not attacking. If not attacking, why worry? If attacking, either you are hit with a bullet or not hit with a bullet. If you're not hit with a bullet, why worry? If you are hit with a bullet, you're either mortally wounded or not mortally wounded. If not mortally wounded, why worry? If mortally wounded, you will either go to heaven or hell. If you go to heaven, why worry? If you go to hell, it's too late to worry."

### *STARTING THE DAY*

Granted, then, that if we are to live the most efficient life we must disregard worry, fear, anxiety, hatreds, lusts, covetousness and live one day at a time —what then? Well, much depends upon the start of the day. We ought to make every effort to have a good beginning. Howard Vincent O'Brien, the columnist, describing a day's experience in his *Folding Bedouins,* begins a chapter with the following sentence: "So far, this has been what even a purist would be justified in calling a lousy day. It began early—"

Yes, a great deal but not all depends upon the beginning, the start of the day. One must of course be fit and fresh physically. Sir William Osler, in his *Way of Life,* has some valuable advice to offer on sleeping, eating, smoking, drinking and the sex life. All of these factors weigh heavily in bringing to the new day a clean, wholesome, fresh life.

Granted that we have learned the disciplines necessary for a clean and wholesome body—what then? "Begin," says Sir William, "the day with Christ and his prayer—you need no other. Creedless, you have with it religion! creed-stuffed, it will leaven any theological dough in which you stick. As the soul is dyed by the thoughts, let no day pass without contact with the best literature in the world. Learn to know your Bible. Life after all is a straight plain business and the way is clear and blazed for you by generations of strong men. Life will be richer and easier for you by contact with and knowledge of them."

### *'LINES OF CONSTRUCTION'*

We are tempted to listen receptively to the doubtful wisdom of skepticism and agnosticism that life is a very complex affair, that we cannot be certain of anything. Not so! Sir William is right—"the way is clear and blazed for us by generations of strong men." We owe it to ourselves to fashion our lives by these men who "through faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, who out of weakness were made strong."

Let us note certain well-defined lines of construction that enabled these worthies to "lay aside every

weight and the sin which doth so easily beset them" and meet their resistances with a minimum of effort. What are some of these lines?

Courage. Not simply physical but moral courage. Airplanes do not take off with the wind but against the wind. Human life, to accomplish its great purpose, must have courage to meet the day head-on.

Concentration. One must be able to focus the powers of life and bring them to bear on a given point. We must be able to shut out the extraneous. The runner who looks back over his shoulder loses speed. Great problems are never solved while the mind is wool-gathering. Learn to concentrate, to shut out the world. Develop the single eye.

Love. "Perfect love," says Jesus, "casts out fear." Fear paralyzes effort. Love makes cooperation possible. Love removes the irritations and frictions from life.

### *THE SPIRIT THAT WINS*

Enthusiasm. In a recent religious periodical appeared this prayer:

> Save me, O God, from the appalling stupidity of those who affect to despise all evidence of passionate purposefulness, and enthusiastic earnestness. The blasé, the bored, the sophisticated, the worldly-wise—those pathetic people who pose as paragons of superiority—let not the sepsis of their satiety strike into my soul, lest my life too put forth that foul fruit of ennui, disgust, apathy, disdain, bitter boredom.
>
> O keep me young, eternally young, not in years—pile those upon me plentifully, I pray!—but in spirit. And to that end, reveal to me, O God, that when wonder, awe, enthusiasm wane, I grow ugly and old, though I be but twenty; and that so long as passion, purposefulness and vivid interest in life survive, I am young, though an hundred and one.

Said a close observer of life to me in my early ministry: "No man ever did any great work in the world who was not red-hot about it." He melts the opposing elements. Cold freezes them. Napoleon's presence on the battlefield was estimated to be worth ten thousand soldiers. The life that is lacking in this quality offers greater resistance to the opposing elements.

Imagination. The proper use of imagination furnishes the moral equivalent for worry. By imagination we project ourselves into the future not negatively and destructively as by anxiety and fear but positively and constructively. The lives that have changed the world and contributed most to human advancement, that have surmounted obstacles and overcome opposition, have been lives of great imagination.

And so one could continue with other streamlines of hope, patience, joy, peace, longsuffering, gentleness, kindness—called by St. Paul the "fruits of the spirit." But enough has been suggested to reveal in general outline the Streamlined Life. It is a life clean and strong through bodily discipline; free of worry, anxiety, fear, hate, lust, covetousness; energized by prayer, quickened by daily contact with the great souls of the world and fashioned by courage, concentration, imagination, love, faith, enthusiasm. Of such is the Kingdom of Heaven.

# A Living Faith—A Living Force

**By WILLIAM E. BROOKS**

*Beloved, now are we the sons of God. 1 John 3*

THERE is an amazing mass of nonsense repeated about Russia today, and a word of is very pertinent as we listen to it: "Take heed ye hear." Not every word that is being said is a word and it is the province of the Christian to see

he gives heed to nothing, that he combat everything, will lead the world to the ness of another war. We to live in the world with Ru and to do so we must lear live fairly and to strive for things that make for peace understanding. There is much name-calling today; there is a point that Wil Saroyen makes in *The Hu Comedy* which Christians o to keep in mind. It is w the athletic coach calls Joe Terranova a "wop." is made to apologize, and the man who brings it a turns to Joe and says: "He is not apologizing to Joe, or to your people. You must give him the privi of once again trying to be American." Amid the talking of the hour we must seek for ourselv remembering our Master's way—the privilege of again trying to be Christians.

### *TWO WAYS OF LIFE*

But that does not mean that we must shut our to the fact that the tension between Russia and Western democracies is more than a matter of possession of ports and oil fields. It is in fact a stru between two ways of life, based on two vastly diffe ideas of man. It is not a struggle to be solved physical force in the hands of armed men, but by way those conflicting ideas work out in life, by the of life they produce. A reminder of St. Paul to Christians of Corinth is in order as we face struggle: "I do live in the flesh, but I do not m war as the flesh does; the weapons of my warfare not weapons of the flesh, but divinely strong to demo fortresses—I demolish theories and any rampart thr up to resist the knowledge of God." (Moffatt, 2 Co thians 10:3-5) The struggle is a continuation of Paul's struggle and it will be won by the one produces the finest type of life; and any other war is worse than a waste of time—it is a mistake!

The Christian idea which stands behind our way life is found in its briefest expression in the F Epistle of St. John: "Beloved, now are we the s of God." And the opposing idea is also briefly fo in the writings of Karl Marx, the prophet of the h

mmunism: "That each man has a value as a sov-n being is an illusion of Christianity." From the stian idea has come democracy, the form of living her based on the concept of the worth of the indi-l—every individual, because he is a son of God, h so much to God that he dare not be used as vn in the hands of power. That this contention never been wholly realized does not impair its ity. It is the goal toward which Western civiliza-has been striving. Now it has been challenged by ier form of living together, which, following x, looks upon the state as the only important thing ise "man as a sovereign being is an illusion of stianity."

ıt of these two vastly different ideas of man—each with an individual worth, no man with any inher-vorth—comes the present struggle. And let it be again, and remembered, it is not a struggle to be d with weapons in our hands but with motives in hearts, and the kinds of life so produced. The s of the struggle are tomorrow! For another war weapons in our hands will do more than anything to hinder the winning of the more important gle.

### *A JUDGMENT ON CHRISTIANS*

great factor in hindering that winning is the re of Christians to sense the struggle and the fac-n it, and to give themselves to it. We have been usy with ports and oil. Let us test ourselves as to by asking how definitely fixed in our minds are the of God and man that Jesus taught, and how itely do they control our doings from Sunday ing to Saturday night? I have just been reading y interesting book of reminiscences of a man who a position of tremendous responsibility at the nerve r of our nation's life—*Starling of the White e;* and when I came to the last page I was startled ad his judgment of his fellow Christians as he hed them from his point of high vantage:

Ve Americans are a good people, and we are spir-

But we have left our churches and put away hymnals. We believe in religion, but we have d little by little to practice it; and we have ceased by little to practice charity. We are, we say, stians, but too often the word is given for the

We cannot endure in this way of life; we cannot er. Christianity is not a theory to be believed. It is ing force which must be active, else it will die; if it dies everything which it has touched will n with it. . . . You will say this is an old-fashioned on by an old-fashioned Presbyterian. That is true. If I may be allowed one word, let me say that all s had better hearken to the old-fashioned way. had better be about our Father's business. He will vait forever."

### *A LIVING FORCE?*

wonder, as we look around us, and within us, her we will agree with his sweeping contention as hristians in the mass: "We believe in religion, but we have ceased little by little to practice it." As we face the struggle with a renascent paganism, where man has no worth, how much fighting zeal do we have for the Christian way of life in which man is of infinite worth? Is it a living force in us, in our America, in the Western world, shaping institutions, guiding governments, transforming little men into great men with a great purpose for a great goal—that which dominated the mind of Jesus, and which he called the Kingdom of God? Yet we know full well that the part we will take in the struggle for tomorrow depends on whether our Christianity is only a theory, or a living force behind all we do.

A living force! Some years ago when I read *Random Harvest* I pegged fast in my memory a saying of the strange parson to Smith and Paula. They had been talking of the struggle then impending for Britain—a struggle whose bitterness we have since known—and he said to them, "The time may come when it won't be enough to love England as a tired business man loves a nap after lunch." Has the time not come to say those words to those of us who make up the Christian church, and as such are the defenders of the Christian way for life, of the Christian motive for living: "The time has come when it is not enough to love Christ and his way as a tired business man loves his nap after lunch."

### *A REMEMBERED FAITH*

For is it not true that we are confronted with the sobering fact that eager, alive Christians have become the minority in this land? O yes, I know you will point to the millions on the rolls of the churches, but is it not also true that among these millions are many for whom today the world-shaking tale of Jesus has become little more than a memory of what once to them was a wonder and a power! When they think of it, it must be as it became for Matthew Arnold after he had left his faith behind, something beautiful but gone! So he wrote:

> . . . The sea of faith
> Was once too at the full, and round earth's shore
> Lay like the folds of a bright girdle furled.
> But now I only hear
> Its melancholy, long withdrawing roar,
> Retreating to the breath
> Of the night wind.

You do not make shock-troops for the battle against unfaith from those for whom faith is only a lovely thing of yesterday. With these things to think about, the opening words of the Message of the World Council of Churches meeting in March at Geneva, comes to us with solemn warning:

"The world stands today between life and death. Man's hopes of a better world have not yet been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the problems of international order. A heavy burden rests on mankind. . . . God is calling us to a supreme decision: 'I have set before you life and death. Therefore choose life.' War is the result of human self-will and of men's

tragic inability to find a true solution of their conflicts. . . . A special duty is laid upon the churches to help nations to choose the way of life. Christians are called upon to be the salt of the earth and the light of the world."

How are we going to do it?

### *BACK TO THE VISION!*

We must begin by becoming alert to the amazing facts that lie at the heart of our faith, and make their demand upon us—the facts of God and Christ, the guiding Spirit, the meaning of man, man's present task and his immortal destiny. To say that these are the compelling ideas behind our average thinking is nonsense. Yet they were the compelling ideas in the days when the church fulfilled the prophet's dream and was indeed "terrible as an army with banners." Driven by these ideas it defied the Roman denial of the Christian idea of the individual. So it must defy that denial in its present-day form. The immediate task of the church is to revive that way of living in today's world; to learn to live again, every day, as citizens of the Kingdom of God—men dedicated to a supreme purpose, held to a lofty goal, that every knee should bow to him, and every tongue, every way of life should own him Lord.

Tertius van Dyke, a poet who sees how far the church has departed from that sort of vibrant living, describes it as "The Church of the Buried Hope":

> Aloof from the ways of life, though versed in doctrines of old,
> She appears to be steadfast and wise and gravely at peace;
> Careful of custom and law but lacking the faith to be bold,
> She mouths apostolical words, yet gives no release.

It would further help in this awakening process to see afresh how in the Gospels Jesus divides the religion he offers into two parts: What it does *to* us, and what it does *with* us. It is easily understandable how in the days of storm through which we have been passing we have been thinking mostly—when we have been thinking at all—of what it does for us. Now as we face the decisions that will shape tomorrow we should grow equally aware of what it does with us, so that we will want it to do that thing: take our little visions and make them great, take our fearful lives and make them fearless, until we can follow our vision of one world which is Christ's world through to the point where we stand ready to suffer for it, strive for it, until it come.

### *THE LAST JUDGMENT*

Finally, it might be well to read day after day, until its meaning soaks in, the parable that St. Matthew records of the Last Judgment, that terrible tale of the condemned servants. What it says is this: Jesus wanted these men to show the world what he was like—what he really stood for—and they would not do it.

The religion that is content with what it can get from God and his mercy is never enough in the eyes of him who came with the message of that mercy. Everything, our own need, the world's need, the struggle for tomorrow, reminds us of that—and of our Lord's solemn warning in the fate of those were sent from his presence. The religion which w win the world must be "a living force which mu active, else it will die and everything which i touched will perish with it."

There have been times in the church's history that has nearly been so, and the world has lost the Froude, in his vivid pictures of England in the of Queen Elizabeth, has a telling phrase abou prime minister, Sir Robert Cecil, in which he sa him that he "believed in God in a commonplace of a way." Life was in swift change in those Its frontiers were widening before amazed eyes, new continents stood revealed. New ideas were i ment, and new ways of life seemed possible. Bu Robert Cecil—and the age he led—believed in G a commonplace sort of a way. And England n lost her soul, and the darkness and the tyranny o days of the Stuarts fell over England. It is more a commonplace belief that will lead the changing w of this day on to the City of God. Rather it be "a living *force,* which must be *active.*"

# You Can't Go Hom Again!

**By ROBERT J. SMITH**

*Scripture: John 14:1-2.*

THE TITLE of our sermon this mornning i erally true: Really, you can't go home a Sometimes a university student has actually to go home to find this out, as one did; she was desper homesick. So the dean gave her permission to go h for a week end. It was al needed; home was grand, b was not the "home" she built up in her fancies; it "different." She had char too. If she did not feel ent at home at the university, ther did she feel altogether home" at home. She had home to prepare herself fo ture achievement and, in a s she could never go to the h of her childhood again.

For life is a process of b ing home ties, of being rudely shaken out of gro that we are "used to." Yes, the home-nest breaks sometimes harshly, prematurely and unnecessarily, always in due time, by time's erosion, by the ch urge to go out and build a home of his own, by ce and inescapable death. Yes, earthly ties, earthly terns, earthly "homes" break up; we must not c on them overmuch. The Bible is correct; we are to make ourselves too much "at home" for we have "no continuing city"; that which we take to be and permanent turns out to be a "tent." As a m

:t, the instruction of Scripture is that we are not :ttle down"; we are on a journey; like our spiri- forbears, we are "tent-dwellers"; we are to be l and ready to move out and on and up at a :nt's notice.

### *WE MUST BE BORN AGAIN*

r there is something in our nature that will not it us to live forever, or even for long, on the toils, gles, experiences and sacrifices of others. We will rever, or even for long, be satisfied with that peace ind that is based on ignorance or inexperience. pains beset us. We must be "born again"; this into the world beyond where we once felt per- "at home." Fresh insights come; we break away the old houses that once seemed so comfortable permanent, but now are so ill adapted to the new nlarged needs that are thrust upon us—old houses ought, old houses of morality and ethics, old houses ligious concepts, old houses of social responsibility. ne story of progress and development in all areas very level is the story of "breaking home ties." "leaving home" is an essential part of the life story e race. As long as there is push, growth, vitality, will be those who will chafe under limitations give no play to surging impulses, and who will out, it may be, on a lonely quest.

ne call to "break home ties" has always been inter- d as a call of God. Abraham has come to be known e "Father of the Faithful" because he obeyed what ok to be the command of God: "Get thee out of country, and from thy kindred, and from thy r's house." The common characteristic of prophet pioneer is the voice to "move out" that will not be ed; they are a footloose, unhampered, uprooted any. This has been borne in upon me as I have reading again the story of the pathfinders in the missionary enterprise—Morrison, Carey, Judson, ngstone, Thoburn. There is a special significance e truth that Jesus "had no place to lay his head."

### *BREAK AWAY—OR ELSE*

ot everyone, of course, can be a pathfinder, a pio- a prophet, in the above sense, but everyone must t that tie which prevents his loyalty to the highest best. I'll put it stronger—it is "break away" or For thrones are insecure everywhere; privileges prerogatives are responsibilities; "homes" will be- us, fail us, let us down. Yes, we must "break " or be rudely shaken loose. John, an old man, ts out of years of living: "The world passes, love he world." True, we need a home; every normal needs roots, security; but even more we need a zon, a goal, a heaven. Perhaps the answer is to g our home and our horizon together and thus be ome" in our total environment. Is that what Mar- t Fuller meant when she declared, "I accept the erse"? If so, we are inclined to agree with Car- s sage if dry comment: "Gad! She'd better!" And, better, too.

No, we'd better get it into our minds rather clearly that "we can't go home again," if we mean by "home" something that we want to go back to—a condition, a situation, a pattern that was once ours. Nothing is quite as insipid in this hour as a slogan like "back to normalcy." What is normalcy, anyway?

You know we fought the war with a division of mind as to the kind of world we expected when the war was over. Publicly, and in our official declarations, we fought the war for a new and better world. But, privately, to a greater or less degree, we fought the war to return to the world we had. Obviously, the latter motivation is more evident now that the fighting is over than it was in the heat of the battle. The point is that now we do not have either world—the new one or the one we once had. Our frustration is that seemingly there is no place to go. Certainly, we can't go home again. Faces, doorways and streets are still here but it is not Norman, not the remembered Norman. Our situation is different only in degree from that of the Pole who returns to Warsaw or the German to Berlin. Not one of us can come home again. Something has happened. War has happened. War has happened to the world, and to you and to me. We can't come home again. Jobs change. Men change. Talk of everyone going back to his former place is comforting, but highly unrealistic. There is no use to blink at the vocational disturbances caused by war. We can't come home again.

### *THE CALL IS FORWARD!*

But if we can't go back to something, we can go forward to something. We can go forward to more and fuller knowledge. There is not going to be any moratorium on learning and experiment. It can never be as though we have not advanced as far as we have. We can't come back to our "pre-atomic bomb" home, either. The way out is to more and fuller knowledge, and to more service, too. This generation will be remembered, if it is remembered, more for what it does than for what it knows. Never was it so important to believe in the principle of service and act upon it, to believe in the principle of mutual respect and act upon it, to believe that because he is a man man has certain inalienable rights—among them, life, liberty and pursuit of happiness—and act upon it. I say, never was it so important as it is now to stand upon the people's side, which has always been the American side. The way out is not back home, but forward to a horizon.

The Israelites were on this same spot soon after their little world was liberated from Egypt. They too were brought to a standstill, with mountains on each flank, the Red sea before them and the hosts of Pharaoh in back of them. They had their misgivings about this dash for liberty; they murmured and complained; they wished for the flesh-pots of Egypt; they threatened their leaders; they wanted to go home again. But it was not to be. God directed Moses: "Speak to the children of Israel that they go forward." Forward to what? To their destiny—a destiny that is not to be dictated by the Pharaoh of Egypt, but by God.

Every venture brings with it its misgivings, its disappointments. There comes the crisis, the fork in the road. We must make up our minds. Shall we tempt the impossible by turning back home, or shall we dare the impossible by going forward? Many who have started out on the venture of the Christian faith have come to this crossroads. They have enough religion to be dissatisfied with sin, but not enough to be happy in the good life. Again, the way out is forward to fuller knowledge, service and commitment to Christ. Once you have started with Christ, you can't come home to former things again.

When Cardinal Newman went into the Roman Church from Anglicanism, he said, "I am going back home." In that statement he denied Protestantism because, to a Protestant, religion is not something that can be "cabined, cribbed and confined" to any home; rather, religion to him is a journey, an adventure, a horizon. Any Protestant knows that you can't go home again.

### *'MORE STATELY MANSIONS'*

Have you ever seen a nautilus shell? It is shaped like an ice-cream cone, but it is spiral and many-chambered. Each year the little fish builds a larger chamber than the old one and then seals it off so that it can never return to it. So, we are to go forward in a magnificent and increasing progression, cutting off the possibility of retreat. We may have affection for that early chamber of our life, and may desire to remain in its protecting security. But, no!

Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

Jesus assured his friends, "You will do greater things than anything in the past." With this assurance, we can say with Livingstone: "I am ready to go anywhere, provided it is forward!"

## Prayer for Today

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery or meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Savior, Jesus Christ. Amen.

Phillips Brooks.

# Men—and a Man

**By FRANKLIN D. ELMER, Jr.**

DURING the years of the war we sent the in service from our church many things — c and cookies and cigarettes and writing paper and But of all the things we sent, that which was appreciated and treasured was the picture of the

of Christ sent at Christm 1944. Many of our men, home, have brought this pi back with them from far of the world, and they with deep feeling of the they valued it not only i midst of terrifying experi but also during the long da monotonous waiting which up so much of war. W after all, could we have them more expressive of faith we share? Jesus Chr strong, courageous, Godlike personality; Jesus C who himself conquered every temptatation and strong for his high and holy convictions while world was doing its worst to him; Jesus Christ focus of Christian faith and the heart of the Chr gospel. In a world that worships personality, he i personality most worthy of worship. In the mid all the bitterness and hatred and pain and out deception which has characterized our time, his sonality glows with a radiant hope.

### *MEN OF MIGHT*

In these latter years, powerful men have been ing upon the stage of the world. We have glorif few personalities who have represented for us the over which the world was plunged into chaos. W Hitler and Mussolini met for conference at a pa the Alps, the world held its breath. It was no meeting of two men, but of two peoples who r sented two ways of life. And when Roosevelt Churchill and Stalin conferred at Teheran, agai world held its breath. Their meeting was rea conference of nations. Hardly did we blink when copied their rivals on the other side of the fence signed their names in the manner of dictators — Churchill, and Stalin, and Roosevelt!

It is for us to remember, as we look back upon days, that totalitarianism is two things. On the hand it is the subjection and the regimentation people, the belittling of personalities, the minimizi individual desires and hopes and responsibilities. on the other hand it is the glorifying of one man extreme inflation and exaggeration of one person One man is the expression of the thought and the and the longings of the whole people, and the p are merely the red and white corpuscles in the b stream of the one.

On the troubled seas of the world, in recent y

ations have been like waves of humanity rolling in ision across the sea of life — and the leaders have the white-caps riding the crests of the waves. At glance the white-caps seem to be of different quality substance from the rest of the wave. But any knows that if the white-cap is scooped up in a et, it turns out to be water, just like the rest of the . So these leaders in the totalitarian mood, great ey have seemed at times, have been essentially like the rest of the wave. Their strength has in the power of the wave they have been riding. ow quickly Mussolini lost all his apparent mag- n when the wave he was riding crashed against ocks and disintegrated beneath him! Churchill ed a mighty man with his bulldog face and his ed cigar. But his power was not in his oratory or ountenance — it was in the might of the empire hich he rode as a white-cap. Stalin has given us mpression of a mighty man. But his strength has een in his poker face or his reticent mannerisms — s been in the power of the wave of working, sac- ng, bleeding humanity on which he has been riding. ys behind him has been a determined and a geous people. As for Mr. Roosevelt, let us only his question: How much of a figure would he have the world if he had been the president of Bolivia ruguay? His power was the power of a mighty n, a skilled and well organized nation, a youthful mbitious nation.

### *WHEN DECENCY GOES*

ow let us turn our illustration a minute from the s to the tides. In recent years the tide of decency one out in our world.

ose of you who are seafaring people will realize ce the truth in this — that when the tide goes out y large estuary of the sea, it does not begin to go l all places at the same time. For instance, when de goes out in Long Island Sound it first begins to t Block Island, and soon afterward at Fisher's d Sound and Noank, then it reaches down toward London, and soon it is going out far up the at New Haven and Bridgeport.

st so the tide of decency has gone out in our world. gan back in those days when Ethiopia was violated ribly by Italy. The young son of Mussolini went air raid over helpless Ethiopia, and came back to with poetic touches of the beauty he beheld when mb dropped in the midst of horsemen on the hills, n exploding threw men and horses out in every ion like the opening of a flower. We could not ch this kind of thing in America, then; and when g Mussolini came here on a visit he could not stand why he was scorned.

### *WARTIME MADNESS*

e outgoing tide laid its power upon Germany, and decencies which developed in that country in the cution of the Jews and the wrecking of funda- al human rights was disgusting indeed. We need well upon it.

me the war, and with it the hatreds which carried the pull of the tide to other reaches of the human estuary. It was with a good deal of a shock that I read, in the early days of the war, a story written by a wing commander in the Royal Air Force. He told of bombing a dam in Germany at night, and described how, after the dam exploded, he flew over the valley down which the rushing waters were wreaking havoc. He told of seeing the lights of cars fleeing down the road ahead of the waters, and of watching as the wall of water caught the cars, turned the lights green for a moment, and then put them out. Then he added the terrible comment — that sitting up there in the warm cockpit of his Lancaster he "was glad that this thing was happening to Germany." The tide was going out.

The war caught up with us, and the tide went out in our land. The other day a sailor home from the Pacific told me of lying off an island where Seabees were based. He said these young Americans came out to the ships with small wooden boxes, all packed for shipping home, which they sold to the American sailors for twenty-five dollars. In the boxes were skulls of Japanese soldiers. Americans on the island had snapped the heads off Japanese bodies with bulldozers, boiled them in great kettles until the flesh had come off, and then cleaned them up and boxed them as souvenirs to sell for shipment home to girl friends and families. The same sailor said that on his ship was a young American sailor who had a jar in which he was collecting the ears of dead Japanese. He had twelve of these gruesome souvenirs pickled to take home to his friends. "Out there," said this sailor, "we lost our civilized ways very quickly."

### *'YET STANDS THE CHURCH!'*

The tide of decency went out all over the world. And these supposedly great personalities who were our leaders went out with it. Not only did they ride the waves, they went out with the tide. They were the ones who told us that we must "sear and burn and scar." They gave us our cues for the ridiculing and hating of our enemies. They announced with all too much relish the destruction of enemy cities filled with civilian populations. You see, they were not great enough. Not great enough to save 26,000,000 persons from hideous death, not great enough to save continents from devastation and all humanity from the physical and spiritual blood bath of a world catastrophe! We must not forget that. They went out with the tide! And now —

> The tide of decency is out.
> Mud flats, swept by heated wind,
> Send their stench across the land,
> And crawling things
> Are restless in the weed.

Well may we add — and thank God we can add it:

> Yet stands the Church,
> A rock of faith and hope and honor,
> Bastion of eternal truth,
> Bearing marks of higher water,
> Patient, now, in loneliness
> Wooing back the tide!

For there is still the Christ! There is still a per-

sonality that stands like a rock on the shoreline. The tides have tugged at it and swirled about it and gone out and left it. But still it stands, unmoved.

When the world was at peace, and the tide of decency was in, this rock was so submerged in good will, peace pacts and prosperity that we were hardly aware of its reality. But now the tide is out, and the Master stands clear and sharp between the timely and the timeless.

### *THE VICTORY OF LOVE*

How was his greatness established? It was in no popular election and through no military victory. He rode to power on no surging wave of humanity. Behold him riding into his Jerusalem:

> A warrior comes riding over the hill
> From Bethany, from Jericho—
> A lance, a sword, a club?
> O no. . . . O no!
> He cannot trust his lone crusade
> To weapons weakly man has made.
> For him a word, a truth, a deed—
> Love is his lance and faith his steed!
>
> The city awaits him, arrogant still,
> From temple porch to thronging gate—
> Sanhedrin, Pilate, Calvary,
> What fate. . . . What fate!
> To wandering prophets of this kind.
> For them a law, a cross, a spear,
> And pious cloak to hide their fear!

So he came when the tide was out, and established himself upon the shores of time. He won his victory alone.

His world, like ours, was accustomed to another kind of greatness. And because they could not understand him, because he troubled them so, the rulers riding on their waves and drifting with the tides schemed and plotted how they might destroy him utterly. But he was impervious to the waves and the tides, and all the crashing fury directed against him only made his greatness the more evident.

### *TRIUMPH ON A CROSS*

They crucified him — nailing him to a cross of shame and degradation. But he took the cross and made it the most beautiful symbol in the world. Today it stirs the deepest emotions in the soul of man.

They associated him in his death with hardened criminals, one on his right hand and one on his left. Surely that would defame him! But there was no company he himself would more surely have chosen than the company of sinners who needed his help. His heart went out to those with whom he died, and the world is stirred by the memory of his soft words to his companions on the crosses of Calvary.

They called him "King" to mock him, and crowned him with thorns. Surely that would make him ridiculous. Who ever heard of a king on a cross? But today his followers sing in many tongues, "Crown him with many crowns," and "The King of Love my shepherd is, his goodness faileth never."

They put the cross on a hill, where everyone would see him in his death agonies. And what is more repulsive than a man dying in pain? So the whole w has seen him there, and men have built more build in his honor, painted more pictures in descriptio him, written more books expressing their faith in than his killers could have visited or seen or rea their whole lives.

They made him appear utterly helpless, with arms stretched out so that he could not defend him That would show his weakness! But the world l him just that way, with his arms reached out t the tired, the hungry, the suffering, the oppre saying: "Come unto me, all ye that labor and heavy laden, and I will give you rest."

They mutilated his body with nails, and wi spear thrust into his side. Surely such a mauling w make people eager to forget. But soon his follo were taking up bits of bread and repeating his w "This is my body broken for you," and cups of v saying, "This is my blood, shed for you. Drink ye of it."

They killed him, thinking they would be ri him forever. But they had not heard him say: " go, I will come again." And they did not know well he understood his own powers.

### *'ONE IN A BILLION'*

Here was a man! There has never been one him before or since. It could be said of him, "A in all history he estimated the true greatness of m

He was no cork, bobbing atop the waves or in currents of circumstance. He was a strong indivi rock of personality standing on the shores betwix finite and the infinite. His voice is that of the de the heart of humanity responding to the deep in heart of God.

It is not given to one in a billion of us to ac greatness in the fashion of a Roosevelt or a Chur or a Stalin. But there is not one among us to w the way is not open to an even more substantial g ness in the nobility of faith, the quality of mercy, courage of conviction, the sympathy of understan and the resolution of purpose which were the bulw of the character of Jesus Christ.

*(Editor's note: The poems used in the sermon by the author.)*

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THE CHURCH cannot remain static in a mo changing age. Its outlook needs to be freque changed; its methods need to be revised; its posi need to be re-examined. This does not imply a gospel or a new religion—quite the contrary. It plies that "the faith . . . once for all delivered the saints" must be made real to each age by the s of that age who receive it from their fathers. On the inevitable dangers of an institution or an orga tion is that it may grow stiff and unresponsive, trea its own age as though it were an earlier age rather a fresh opportunity calling for fresh attempts wit unchanged gospel.

CLELAND B. MCAFE

# The Touch of His Hand—and Ours

By MATTHEW C. CAVELL

*ome and lay your hands on her and she will live. Now a woman came up behind him and touched tassel of his robe . . . and she said to herself, "If ly touch his robe, I will live." Matthew 9:20, 21. offatt)*

HERE is the touch of the "reaper with sickle keen, whose name is death," and who, as it seems s mortals, often reaps not only the bearded wheat also the tender flowers that grow between. In vain earning heart for the familiar face whose departure leaves an emptiness which nothing seems able to fill.

But there is the touch of another Hand which succeeds where time fails to assuage sorrow or to minister comfort. It is the touch of the Master's hand. It is the touch of the Lord of life who walks down the lanes of illness, sorrow and death and touches with healing and life. Behold him as he utters his confident commands. Here he orders this one to take up his and walk; there he commands another to stretch n his hand and be healed; and yonder in that sad e where the lifeless damsel lay he takes her hand bids her rise.

hough, with our Christian faith, we possess the er which has stripped death of its frightfulness, we not face the re-emergence of death in recent times a shallow optimism. Death has returned to us with a sickle, but with new weapons of destruction. it is possible, even facing the horrible aftermath of eat war, to fix our gaze on goals which will reassure hat the touch of life is master over the touch of h. Let us therefore try to answer the question, v may we find a faith adequate for our own day? ne touch of the hand of God through Christ avail- to all who have faced the blows and defeats of

## I

he touch of God's hand can be just as real now as as when Jesus went about doing good in the days is flesh. The scripture which we read suggests two he methods by which the touch of his hand was red. The first is illustrated in Jairus' approach to s. You recall that Jairus implored Jesus to come to ome and to lay his hands upon his dead child. This picture of the complete dependence of the human n the divine. It is the realization of the fact we asily forget that if God did not act first, and if he not constantly reach his hand down to us, we should ost. There is a power "not ourselves which makes for righteousness." When Jairus made the discovery that all hands fail without the touch of the Divine Hand he found something men and nations need more than anything else in all the world.

Jairus knew that his own hands, loving though they were, and the hands of the physicians, skillful as they were, had been impotent as the dead form of his daughter clearly showed. But he knew there was the touch of the man of Galilee that could do what all other hands had failed to do. "Come and lay your hands on her and she will live."

We have been reaping the fruit of our self-sufficiency which always promises much more than it can deliver. We thought we had outwitted God, and that we could run the affairs of the world in general and of life in particular without benefit of the divine. There is only one way this universe will function and that is God's way. There is only one way to live life to the full and that is God's way as revealed in Christ.

Let us see what there was about Jairus that secured for him the divine touch which brought life and sanity to his household.

First, Jairus went to Jesus himself in all humility to implore the divine touch. He was quite ready to admit that all the human ingenuity at his disposal, all the wisdom and science of his day, were inadequate to meet life at its deepest needs. "Come and lay *your hands* on her and she will live." In addition he was humble enough to come himself to make this request. He was a man of standing and authority, a ruler and an official, and he could have delegated his servants to seek the Master, and for a person of his position it would have been considered proper. Consequently his humility was all the more praiseworthy, for he went beyond the prevailing standards of that virtue. This is the kind of humility which characterizes those who are poor in spirit, to whom the Kingdom belongs, and who will eventually inherit the earth. This humility is the virtue which when found in man compels God to visit him with his benediction and with life. And Jesus took the child by the hand and she lived.

Applying this truth to ourselves, it is obvious that if we desire the touch of God's hand in Christ we, like Jairus, need to approach God in all humility and acknowledge him as the only adequate One for all our needs. We shall need to stop worshiping at the altars of the half-gods and worship at the altar of the one true and living God. The destiny of men and of nations is in the hands of God, and only his touch will prove sufficient for the needs of men individually and corporately.

In the second place, the divine touch of the Father in Christ is assured when the home's deepest needs are brought to Christ. Jairus' home had known the felicity of the strongest and the most precious unit of life—the family. The peace and harmony of this family and home were jeopardized by the death of the child in whom that unit of life had found coherence and meaning. So Jairus brought the family's broken purposes and shattered hopes to the divine who alone can heal, mend and restore.

Again applying this to ourselves, it will behoove us to remember that many of life's ailments are beyond the reach of doctor or psychiatrist, as Dr. Jung reminded one of his patients to whom he said:

"You are suffering from loss of faith in God and in a future life."

"But Dr. Jung," said the patient, "do you believe these doctrines are true?"

Dr. Jung replied: "That is no business of mine. I am a doctor, not a priest. I can only tell you that if you recover your faith you will get well. If you don't, you won't."

The life-giving touch for ourselves, for our homes, for our departed sanity and health is found in the recovery of God at life's center.

A third thing we note about the divine touch which restored life is that the impossible becomes possible when out of the tomb of an indifferent faith there emerges a faith which throbs with life and thrills with conviction. That was no half-way faith which Jairus had in the Master's ability to touch with life: "Come lay your hands on her and she will live." Must it take a tragedy to stir us from complacency and indifference to a faith that can remove mountains? Must we wait until we are shipwrecked and are abandoned to the furies of the Pacific in a tiny rubber raft before we give the matter of faith in God any real thought? By all means let us use sorrow and suffering as new opportunities for the discovery of God, but even more glorious than that is the dedication of life "in joy and in sorrow, in sickness and in health" to God.

Would we be whole? Our first task is to seek the hand of God through Christ who alone can make us whole.

II

In the incident which follows Jairus' request we have a story which illustrates the second method of finding the adequacy and the reality of God. This is the story about the woman with the issue of blood. The first story depicts for us God's initiative, while the second portray's man's response. God's characteristic gesture is his hand held out in blessing, but we must choose to come under the shadow of its healing if we would be made whole. God is ready to give, but we cannot receive until we are ready to take. The reach of God is as far as the ends of the world, and as deep as the deepest needs of man, but he remains impotent to bless until we turn our empty lives to him.

It is this response of the human to the divine that we find so appealing in this story. The utter sincerity of her faith is more clearly shown in Moffatt's translation which reads that she touched "the tassel of his robe." Her belief that a mere contact with anything which was a part of the Master was sufficient for her incurable disease puts our stodgy faith to shame. If only a touch of the tassel could do so much for her, imagine what immeasurable good would come to mankind if the touch could be turned to an embrace of Christ and of his way of life! Let us reconstruct some of the influences which compelled this woman to reach out and touch the robe.

First, the Master's robe must have symboliz this woman the existence of resources in which s always believed, but here for the first time sav they might be appropriated by herself. "If I ca touch his robe, I will live," she told herself twelve years she had placed her trust and invest possessions in the resources of man. Now she in to vote for the resources of God as revealed in th of Galilee.

Daniel Webster in his Eulogy on Adams and son quoted Mr. Adams' remarks to Jonathan on the issue of independence about which he sa die had been cast: "Sink or swim, live or die, s or perish, I give my hand and my heart to this

This was also the woman's resolve and it mu come our unfaltering resolution, for something g than either a case of stubborn disease or indepe is at stake. The issue is Christ or chaos. For do we vote? That we have voted for the wro sources—humanism, materialism, selfishness—is ous. Will we resolve to give our hand and our to this vote? "If I can only touch his robe, I will She did! So will we, if we reach out and up to Christ.

The second thing to note about this woman touch brought her health is that she was stirred new idea. She was not frightened by it but we to execute it, which is the only way to make idea ideals live—execute them. She did not perm crowd to deter her nor did she put off expressin idea until some more convenient time. It was a idea, almost naive, but she worked it. This is she said to herself: "If I can only touch his r will live." She did!

Halford E. Luccock reminds us that the "role Christian faith has been vindicated by no one vividly than—of all people—Adolph Hitler. It strange to be quoting Hitler on religion," say Luccock, "but he has said some true things. One for this is doubtless that no one can be wrong a time. Even a clock which is stopped can be right a day. In *Mein Kampf* Hitler wrote that the r tion which he was preparing could be stopped o those who brought against it 'an explosive idea'.

We have in Christ all the explosive ideas to st revolutions of earth if besides giving polite ass them we will believe enough in them to live by to act on them, and to lay our hand on then take them. That is what we need to end wars, t the strife between capital and labor and to su hatred with love. The Fatherhood of God, the br hood of man, the Kingdom goals are explosive but we handle them as though they were mere crackers—much noise and show, a spectacle "f sound and fury signifying nothing."

Finally, this woman was realistic. Maybe it w so much faith as it was realism which drove h seek and to touch the robe of Christ. Everyon everything else had failed her; why not try C A good enough reason, isn't it? She had little t and everything to gain. Yes, why not? Do we

n? Here is a peck of it. Be realistic. Let us re the pros and cons of your faith. If we do like oman, we will go to Christ with our realism, for ne is sufficient unto it.

yd Douglas in his novel, *The Robe,* delineates ajor characters who become fascinating persons his pen. These are Marcellus, the Roman trib- nd Demetrius, the cultured Greek youth who is llus' slave and companion. Marcellus was in of the Roman garrison which crucified the . The crucifixion was revolting to this fine n youth. But even more repulsive was the ban- Pilate spread on the night of the crucifixion. g heard that Marcellus had won the Galilean's Pilate compelled the tribune in mockery of the to wear the robe at the banquet. From this ence Marcellus developed an aversion to the robe amounted to a phobia. He ordered Demetrius ose of it, for he never wanted to lay eyes upon n. But in handling the robe Demetrius found is contact with it invested him with serenity, new sense of meaning and of mission such as never before experienced. His contact with the nabled him to find himself, his real self. Mean- Marcellus was losing himself, becoming daily leranged, more ill and more entangled. Finally rius took matters in his own hands and in spite master's threats contrived to have Marcellus ctedly come face to face with the robe in one of ods of depression. It was thus that Marcellus ly reached out his hand to touch the robe folded upon his bed. He touched it, and the mere thrilled him with a new kind of sensation. He closer to the robe, then he picked it up and ed it close to his breast. Like Demetrius, he und himself when he made his peace with the It was the touch which broke all the shackles of his life and set him free—free from his fears, his depressions, his mental and his physical ills.

We have made every conceivable contact except the one which is certain to bring recovery and life. Let us be realists. We have tried everything, let us now try religion. Let us try it in our economics, in our business, in our national and international relations. Let us try it in our good neighbor policy and especially in our being good neighbors to the Negroes in our own country. God is reaching down his hand toward us. It is extended in loving concern, but his blessing cannot be passed on to us until we lift up our hand and put it in his. This will establish a contact that even the gates of hell cannot break or prevail against. "If I touch his robe, I will live!"

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What Christianity needs is that it shall be filled to overflowing with the spirit of Jesus, and in the strength of that shall spiritualize itself into a living religion of inwardness and love, such as its destined purpose should make it. Only as such can it become the leaven in the spiritual life of mankind. What has been passing as Christianity during these nineteen centuries is merely a beginning, full of weakness and mistakes, not a full-grown Christianity springing from the spirit of Jesus.

Albert Schweitzer.

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We are not losing to secularism. We are applying religion to the secular order. At no time has there been a more fixed resolution to take the ethical ideals of religion and translate them into the realities of world law and order, economic justice and racial brotherhood. I see more religion in ending Jim Crow cars than in preaching abstractions about brotherhood.

G. Bromley Oxnam.

# A Pastoral Prayer

**By ROY C. HELFENSTEIN**

AVENLY FATHER, Thou who hast made of ne blood all races of men to dwell upon the in family relationship, inspire us to live in ly accord with all men. Teach us the require- of brotherhood. Inspire us to be true brothers men of every color and language. Make us in the promotion of the world-wide fraternity ich our Master gave his life. Help us to be s in service and helpfulness as well as brothers athy.

our faith in the Fatherhood of God find ex- n in our faith for the brotherhood of man. Cause he light of Thy countenance to shine upon us on all men everywhere. Strengthen Thou our n Thee and quicken our love for humankind. us new hope for the days ahead. Undergird with faith all our plans for the future. May confidence and trust actuate all that we do.

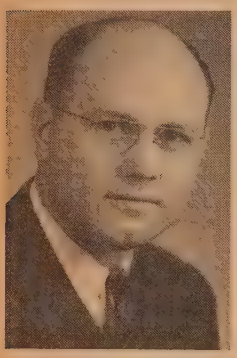
We pray for the President of the United States and for all who occupy places of leadership in our national life. We pray for the leaders of the United Nations, and we pray for the leaders of all nations, that all may be led by Thee into the paths of peace and good will.

Make us worthy, O God, of the stupendous sacrifice which others have made for us. Speed the day when peace shall reign throughout the world. May our victory be the fulfillment of Thy promise and of man's hope: the day when nation shall not lift up sword against nation, neither shall they learn war any more; the day when the kingdoms of this world shall become the Kingdom of our Lord and his Christ. Amen.

# Celestial Reckoning

By FRANK A. SHARP

SOME of the most amazing stories of World War II have come out of the experiences of men who fly thousands of miles in huge, long range planes. Through fair weather or foul, over land or sea, flying high or low, they took their plane to its destination and brought it back within an error radius of fifteen miles or four minutes flying time.



It is the job of the navigator to perform this modern miracle. With sextant, chronometer, wind-drift meter, air speed indicator, compass, slide rule and celestial almanac he can tell where the plane is flying at any given moment.

There are four kinds of navigation. The first is known as pilotage by landmarks which are familiar to those who fly. This is the simplest type of navigation but it is useless over the sea or over uncharted areas. Another means of navigation is to follow the radio beam. This method is certain and sure guidance to the port of safety but it is useless in time of war when radio stations are turned off. There is a third method of navigation known as dead reckoning. By keeping track of where he has been, a navigator can compute his estimated time of arrival. However, on long flights many tiny errors creep into the calculations and make flying difficult. All three methods of navigation have some definite limitations and can be used only under certain flying conditions.

### *FIXED GUIDES FOR LIFE*

At times of stress, moments of uncertainty and waverings of doubt the navigator can resort to the highest branch of his craft, celestial reckoning. Up above the clouds are fixed stars which at any given moment are over an exact and recorded position on the earth. From his instruments and the celestial almanac the navigator has a sure guide to his destination.

Are there fixed stars in the moral firmament which can be used to guide us through life's journey? It is true that moral ideals and ideas have grown through the years and change with generations but the point is that they are fixed enough to be used in our day for our struggles. Even the celestial almanac has to be revised and rewritten, but it is used daily as a guide to thousands of navigators all over the world.

When the storms of life batter us about and clouds of grief, sorrow and frustration obliterate the familiar landmarks, how much we need fixed points of reference! We need to rise up out of ourselves and get our bearings. We need the help of divine guidance. We are in the midst of a world revolution and we are going some place in a hurry. But where are we going and where are we now? Will we go down to utter destruction with our atomic bombs? Do we have a of direction in the midst of this tremendous socia heaval through which we are now passing? Are fixed stars in the moral firmament of today from w we can reckon our course?

Our personal lives are floundering and are shattered to pieces. We are drifting in the wind are liable to crash downward to our death unles can check the wind drift. Do we have the inclin and the ability to rise above these clouds and st of personal difficulty and view the celestial cons tions of the moral universe?

### *THE UPWARD LOOK*

The stars and the heavens have always affecte ligious thinking. The upward look has always syn ized a yearning toward God and a heavenly v High spaces have given men the feeling that w nearer God.

The following poem by John G. Magee, Jr American Volunteer with the Royal Canadian Force who was killed in action, records this same ing. The poem is entitled, "High Flight":

Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and s
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air.
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

An interesting account of a survey made among of science regarding their religious beliefs resul the following amazing discovery. The largest centage of scientists believing in God and profe a religious faith were astronomers and physicists. dealt with the long view—the wide stretches o starry heavens. The order, regularity and dependa of their wind of work instilled within them the reli consciousness.

### *THE FAR VIEW*

Those scientists who believed least in religion God were psychologists and sociologists. They wo with people on the small near end of things. It i couraging to work with people at times. We nee wide stretches of vision, the far view, to give u God picture we need. We need to do some cel reckoning for our moral guidance.

That the celestial realm has a significance fo moral life of everyone is illustrated by the inc recorded in Judges by Deborah. The Israelites been in captivity for about twenty years when fi they were relieved of their oppressors. In speakin this release, Deborah says: "The stars in their co fought against Sisera."

is is poetic imagery and is Deborah's way of say-
at the whole universe was on the side of Israel
attempt to live against the pressure of oppression
ruelty. It is Deborah's way of saying that there
ed stars in the moral constellations for our guid-
nd help. Certain ideas and ideals are in harmony
he universe and with God. These ideals can be
o direct our path.

at are some of these fixed stars?

### *IN THE MORAL UNIVERSE*

st, the universe is against wrong and stands for
which is right. The very constitution of things
for the overthrow of oppression, injustice and
here is a law, a spirit in the universe which makes
ghteousness and justice. All that is wrong is under
ntence of death.

ond, there is a fixed star in the moral heavens
tells us that all men are created in the image
d and should be treated as his children. The men
rganizations which exploit human beings have
ars against them. Slavery was doomed centuries
our Civil War.

ird, there is a moral law which says that all men
ne. White, yellow, red, brown and black have
ommon Father. Social or racial discrimination has the stars against it. We must live on this earth as one people. There must be one will, one purpose and one government for all people. Our imperialistic system with its ruthless subjection of populations has the stars against it.

Fourth, perhaps the brightest star in our moral universe is Jesus. He brings us the way of love and good will. The way of coercion and force must cease. Violence has the stars against it. Let us follow him if we would go in the right direction.

We must rise up outside of ourselves. As a plane can rise up above the clouds and be guided by a star to a position of safety, so we should affix our eyes on Jesus. He is the fixed point in the moral horizon that will keep our course straight and true.

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THE GREAT MAN is one who lives for aims other than personal and local ones; who gives himself for posterity; who senses the future and strives for the race's betterment. The great man is one who procures for humanity a larger liberty, a freer release of vital energies, a wider horizon and vaster outlook, a greater and purer happiness, a complete mastery of the forces of nature and a deeper understanding of mankind.

ARCHIBALD HENDERSON.

# The 'Invincible' Armada

## A SERMON FOR CHILDREN BY W. HOWARD LEE

*e race is not to the swift, nor the battle to the*
*. Ecclesiastes 9:11.*

HIS sounds like a strange saying to us, doesn't
? We had always thought that the swiftest
s won the race, and that the strongest always
he fight. But here the Bible is telling us that it
always that way. And there are many stories
history which prove that this saying is true.

r example, Philip II of Spain in 1588 sent a great
f warships to battle against his enemy, England.
s a great fleet: there were more than a hundred
e biggest and most powerful ships, manned by
ands of sailors and marines; and the guns and
n were the largest, most terrifying ever seen.
d, it was so great a fleet that the Spaniards called
"Invincible Armada." They were sure that it
win against any navy in the world, and especially
nglish navy, for at that time the English had no
fleet as they have today. Britannia did not rule
aves. Their ships were small and few in number;
cannon seemed like mere popguns compared to
of the Spanish Armada.

t when the Spanish ships came near, the little
f the English went out boldly to meet them and
attle. The Spaniards opened fire on the English,
lent that their great guns would scatter the tiny
in no time at all. But the English ships were so
that shots from the big Spanish cannon passed right over them; the Spaniards couldn't hit them. But they, small though they were, could hit the ships of the Armada, and their little guns made holes in them near the water and they sank. They ran close to the big ships and set them on fire. They did so much damage to the Spanish fleet that the ships that were left sailed away as fast as they could. What the little ships of the English did not destroy, the storms dashed to pieces. Few of them ever reached their home ports in Spain.

### *WHEN THE SWIFT AND STRONG FAIL*

Does not the story of the Invincible Armada illustrate the truth of the Bible verse: "The race is not to the swift, nor the battle to the strong"?

And those words remind us of something that Jesus once said: "The meek shall inherit the earth." That sounds about as strange as the other verse, doesn't it? The meek: those who live peaceably, quietly and without harm to others; they shall inherit the earth. We may think at first that it is the strong, the brutal, the violent who inherit the earth. But Jesus tells us that it is not so, however it may seem to us. For long after the warlike have fought themselves out, the meek—those who have refused to take the way of violence—will be living on, and they will then have possession of the earth. For "the race is not to the swift, nor the battle to the strong."

# Tomorrow's Minister

By SIDNEY E. MEAD

WHEN certain people came to Jesus "to bring him word of the Galileans whose blood Pilate had mingled with that of their sacrifices," he answered:

"Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you; unless you repent, you will all perish as they did! Or those eighteen people at Siloam who were killed when the tower fell upon them — do you think they were worse offenders than all the other people who live in Jerusalem? No, I tell you; unless you repent, you will all perish as they did!"

It shocks us to read some of the things attributed to Jesus. He was absolutely ruthless in tearing down the comfortable asylums that people erect to protect them from the facts. He was hard indeed upon the refugees from reality. He would have spoken more directly than I dared to speak in 1940 to the woman who said that she did not read any newspapers because she could not bear to think that war was coming.

### ● *A New Conviction of Wrongdoing*

Now we are more inclined to listen to unpleasant truth than we were six years ago. We are even in a mood to inquire with the Philippian jailor: "What must I do to be saved?" We are impressed with the fact that the time in which to work out our salvation may be short. My neighbor's daughter of eight or ten years old, struggling with arithmetic, said to her mother: "But why should I try so hard to learn it? I'll probably never grow up." And sober men, by no stretch of the imagination to be called "alarmists," tell us that our Chicago, the city beautiful, may literally disappear in flames.

Scientists who not so long ago tended to thank God with the Pharisee that they were not as other men, now seem more inclined to join the publican in beating their breasts and crying out, "God be merciful to me a sinner." The usual course of things is reversed. Today it is not the ignorant but the intelligent, not the uneducated but the educated, not the gullible but the sophisticated, who walk in fear of imminent catastrophe. It is in the shadow of such fear that we turn to our spiritual leaders to inquire, "What must we do to be saved?" And woe to tomorrow's minister of whom a future issue of *Fortune* may say, "We asked for guidance and received only the echo of our own voices."

"What must we do?" Douglas MacArthur, hardly to be called "cloud-brained," "idealistic" or "sentimentalist," included a sermon on the subject in his address at the formal surrender of the Japanese forces: "We have had our last chance. If we do not now devise some greater and more

SIDNEY E. MEAD

equitable system, Armageddon will be at our door. The problem basically is theological. . . . It must be of the spirit if we are to save the flesh." The unprejudiced will see that the fact that ministers have been preaching this for hundreds of years does not detract from its essential truth.

It must be of the spirit, and it must be drastic. It is bound to be unpleasant. For the road to spiritual change lies through the dark valley of repentance. And repentance is not being sorry that you got caught—it is being sorry enough about past actions to act differently in the future. And this means giving up "the sins that made the past so pleasant to us."

### ● *Freedom to Tell the Truth*

Hence true repentance is not likely to take place until the situation is seen to be desperate. And the last refuge of the unrepentant is the feeling that "it can't happen here" because we don't deserve it. Others brought catastrophe upon themselves. The Galileans whose blood Pilate mingled with that of their sacrifices "were worse sinners than any other Galileans." And the eighteen people upon the tower fell "were worse off than all the other people." The tions referred to, the forms catastrophe, change endlessly. B theme remains the same.

From that final refuge into we seem already to be slippin morrow's minister must help t us. Give him, then, the freed speak the unpleasant truth: " tell you; unless you repent, yo perish as they did!"

And permit him also the fr to be pertinent and specific. Of he will be granted the liberty with Coolidge's minister, "Sin against it," and the freedom t tinue to be opposed to sin in g We are likely, too, to grant hin plete freedom to inveigh again specific sins of a past generatio are not likely to rise up in in tion if he preaches against b down to graven images or sugg a general way the possible quences of the other sins in the logue, such as covetousness. Bu will we do when he points the at us and says, "Thou art the and "Unless you repent you perish"?

### ● *Let the Pre Be Spe*

And yet, unless he is given th dom to be pertinent and spec cannot help us to extricate ou from the predicament in whi find ourselves. For it is not su merely to say that we must ab the Golden Rule, or live accord the principles of Jesus, if we save ourselves. These generaliz are true — indeed, they have s been accepted as true among u they are worn smooth with co use. So smooth have they becom they do not cut through our pro coating of rationalized selfishnes hence are picked up and made to the narrow ends of diverse i groups.

There are those who will say must return to the principl Jesus," and mean thereby "Let turn to the old, comfortable, l faire world we used to know." what a strong appeal that m will have for this nostalgic gener But that world is gone and "we go home again." To suppose th can is merely to attempt to bui more refuge from reality — a that must be demolished in the ests of humankind on this plane

ers are saying that Jesus offers ution to all our problems, and thereby that belief in Jesus freeze the status quo once and l and make every man satis- th his present lot. These Carl ırg described in the hard words ressed to one whom he called ntemporary Bunkshooter."

### ● *'General' Religion Not Enough*

obvious that among those who ord, Lord," there is good re- and bad religion, better and religion, and it makes a lot of ıce what kind you live and Few among us need to be con- to generalized belief in the Rule and the principles of But many of us need to be con- to belief in the hard implica- f specific applications of these And at this point many who elieved these things from their will turn away much cast down, e they are persons of great pos- s — possessions, be it said, not tangible property but, more im- tly, of comfortable rationaliza-

n I speak of "sin" and "re- ce" I am speaking from the ion that through the universe runs the iron rod of cause and so that it makes sense to say soever a man soweth that shall reap," and to conclude that man reaps the whirlwind it is e he has sown it. If this makes it is not difficult to conclude , for example, that it is possi- analyze the factors in terms of es and methods, actions and s to act, that brought on two wars within a generation. From it is but a step to the conclu- at unless we repent — unless we those attitudes and act differ- the future — we will bring a world war upon us in even time.

ntance, then, involves bringing ttitudes and ways of acting into ar and pitiless light of knowl- temizing them, pointing out so one can fail to see it, the indi- s personal responsibility for and the likely consequences of - creating, in brief, such revul- ward them that individuals will root them out of their own nd do what they can to induce to do likewise.

### ● *When the Gospel Cuts into Life*

must, for example, see more than we have in the past that as we discriminate against our or because of his race, or creed r, we contribute to the damn- ieories of race superiority that idemn in others, and to the dis- criminations between groups that lead to conflicts; that insofar as we demand and take for ourselves special privileges which we deny to others, we contribute to the theories of national prerogatives that are used to justify riding roughshod over the weak; that insofar as we assume for ourselves special benefits from the cooperative efforts of all, we contribute to the idea that my country may continue to live high and wastefully though all the world beside starve; that insofar as we live by preying upon our neighbors, we contribute to the development of predatory nations. Once these direct relationships are clearly seen, we are inclined toward a personal renunciation of these attitudes and practices; that is, we are inclined toward repentance.

But even such recognition is not enough. For it is not always clear even to honest and sincere people just what constitutes discrimination, demands for special privileges, demands for special benefits, preying upon others, refusal to discuss issues — especially when such attitudes have been hallowed in a tradition. Hence the necessity to be very specific, to get right down to cases.

### ● *Christianity Betrayed*

This means frank and rugged discussion of all problems — social, economic, political and religious. It is a silly notion only recently acquired by western man, that religion must be kept separate from these other areas of his life — a notion so obviously perpetrated and nourished by those who were uneasy about the results of a religiously oriented judgment of their ways that it is a wonder that it ever became so generally accepted. To continue to teach men that they can save their souls apart from and in spite of their social, economic and political practices is to cry "peace, peace, when there is no peace," and to betray Christianity itself.

There is hope in the fact that perhaps no previous generation has been so willing as ours to try to promote such common understanding of our common problems in order that we may mend our ways. And we have been brought to this willingness by horrible demonstrations of the results of those ways, and the probably even more disastrous effects of the failure to mend them. And certainly the first step is frank recognition of the cause and effect relationship between what we do and what happens to us.

### ● *Frightening People from Hell*

To some this will seem a negative way to motivate people. Of course the heart of the spiritual problem is how to make people want to do what they must do to be saved. Granted that ideally it is better to motivate them positively toward the desirable goal. Nevertheless, many times people who cannot be induced to strive toward the ideal ahead can be induced to move out of the intolerable situation in which they find themselves. Jonathan Edwards, who preached the terrible sermon, "Sinners in the Hands of an Angry God," justified his method by saying that he did not think it amiss to frighten people away from hell. Nor do I think it amiss to frighten people away from the hell on earth they now have power to make, by pointing out to them that it will come as the consequence of their own acts.

Tomorrow's minister must not deal pleasantly in pious clichés or hackneyed generalizations. He must preach repentance in hard clear terms. As an object lesson he will have the evidence of the results of our past ways to show us. In the words of Harold E. Stassen: "A world-wide war, tenfold more destructive than any previous war, has ended. It ended, and left in its wake a billion of the men, and women and little children of the world hungry and short of food. It ended, and left a quarter-billion of the people of the world without shelter. It ended, and left a half billion of the earth's inhabitants, including many on every hemisphere, seething in the ferment of political and social unrest."

And Mr. Stassen tells of much more of the devastation and misery which the war left in its wake. But, you know as well as I, America was relatively untouched by the horrors of the war. And it will be easy for us to suppose self-righteously that this was because we are different from other peoples. No better text can tomorrow's minister take than this:

"Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you; unless you repent, you will perish as they did."

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# • WHO'S WHO in THIS ISSUE •

HAVING STUDIED *in the University of Rochester and in Harvard,* Dr. KENNETH IRVING BROWN, after teaching in Harvard, became professor of biblical literature at Stephens College, Columbia, Mo., then for five years was president of Hiram College in Ohio; since 1940 he has been president of Denison University, Granville, Ohio.

*A Rhodes scholar at Oxford 1908-11, Rev.* CLARENCE A. SPAULDING graduated from Auburn Seminary and held pastorates in Pasadena and Santa Barbara, Calif. In 1931 he became minister at First Presbyterian Church in River Forest, a suburb of Chicago. Last July he left that church to become vice-president of the Presbyterian College of Christian Education, affiliated with McCormick Seminary, Chicago. For a time he served as vice-chairman of the National Commission of the Presbyterian Church on Marriage and Divorce.

*Since 1935 Rev.* MATTHEW C. CAVELL *has ministered* at First Presbyterian Church, Evansville, Ind. He went to Evansville from Avondale Church in Cincinnati. He received his later education at Lafayette College, Union Theological Seminary, Columbia and New York University. He was awarded his Ph.D. from the latter school.

*Graduating from Garrett Biblical Institute in 1923, Rev.* ROBERT J. SMITH served churches in Chicago, then ministered at Enid and Ardmore in Oklahoma. He now serves many Oklahoma University students through the pulpit and ministry of the McFarlin Memorial Meth Church, Norman, Okla.

*A graduate of Brown University and the Univers Chicago, Rev.* FRANKLIN D. ELMER, JR., ministere several years at First Baptist Church, Lockport, N He now leads the activities of First Baptist Church, Mich.

*From the First Presbyterian Church in Allentown Rev.* WILLIAM E. BROOKS went to First Church, gantown, W. Va., his present charge, in 1924. He has lished a number of books, including *Lee of Virginia* is also a poet. He holds degrees from Westminster lege and Princeton University and graduated Princeton Theological Seminary in 1904.

*Rev.* FRANK A. SHARP *was graduated from Col* Rochester Divinity School and ordained in 1935. H served Baptist churches in Jamestown, N. Y., Hur don, Pa., and is now pastor of Union Baptist Chur Pittsburgh.

*Rev.* ROY C. HELFENSTEIN *is minister of the First* gregational Church, Mason City, Ia.

*Rev.* W. HOWARD LEE *is minister of Memorial* byterian Church, St. Augustine, Fla.

*Dr.* SIDNEY E. MEAD *is professor of church histo* the Divinity School of the University of Chicago.

# TITLES AND TEXTS

## What Pulpit Readers are Preaching About

CLYDE M. CAMPBELL, West Community, West Peabody, Mass. "Divine Dynamite." Rom. 1:16—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

EVERETT W. PALMER, Centenary Tabernacle Methodist, Camden, N. J. "The Power to Become." John 1:12—"As many as received him, to them gave he power to become the sons of God."

JAMES E. TATE, First Methodist, Marion, Ala. "God Save America." Psalm 3:8—"Salvation belongeth unto the Lord: thy blessing is upon thy people."

CHARLES G. GIRELIUS, Reformed Christian, Unitarian, Barneveld, N. Y. "The Kingdom of the Inner Self." Prov. 16:32—"He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city." Luke 17:21—"The kingdom of G within you."

C. SUMPTER LOGAN, First Presbyterian, Lawrence Ill. "The Cleverness of the Clever." 1 Cor. 1: "And the cleverness of the clever I will thw (R. S. V.)

HUGH S. TIGNER, Mt. Vernon Hts. Congregational, Vernon, N. Y. "Faith and Health." Mark 5: "Your faith has made you well; go in peace, an healed of your disease."

J. KENDRICK BALLOU, Congregational, Sunnyvale, "The Atomic Bomb—and the Human Heart." 2 5:17—"Wherefore if any man is in Christ, he new creature."

MARVIN E. SMITH, First Christian, Lewiston, Ida. " Long Arm of the Gospel." Gal. 3:28—"There is ne Jew nor Greek, there is neither slave nor free, the neither male nor female; for you are all one in C Jesus." (R. S. V.)

BASTIAN KRUITHOF, First Reformed, Holland, M "Education With or Without God." Jer. 9:23, "But let him that glorieth glory in this, that he un standeth and knoweth me."

LAWRENCE M. HORTON, Presbyterian, Noroton, C "The Perseverance of the Saints." Gal. 6:9—"And us not be weary in well doing: for in due season shall reap if we faint not."

FOR YOUR SERMON AND TEXT

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*Title of sermon*

.....

*Text used (write out the text)*

.....

*Name of minister*

.....

*Name of church*

.....

*Address*

# THE EDITOR'S PAGE

## The Event of the Month

SEEMS incredible that America's economic life hould be thrown into such widespread and chaotic islocation as that which now exists. The coal and the railroad strike are at this moment in a of truce, one for two weeks, the other for five days. What the outcome will be is undetermined, and I am disposed to take a hopeful view so far as these two strikes are concerned. But the irrationality of industrial situation was so tragically exposed the coal strike was in force and the rail strike tened, that it would seem the time had come Congress to act decisively to devise a system which d prevent the recurrence of the madness to which hole nation has been subjected. There is no doubt both the miners and the railway men have just s. But the strike method of securing justice by ving the whole economy into chaos has surely gone ar. Those of us who fear the emergence of a fastate will deplore the extension of the government's tive control and management of industry. The lternative to such an outcome, as I see it, is to de- a way by which labor may actually share in the gement of the industry in which it is engaged. It humanly and economically false situation which s capital and labor competitors in an industrial . That, I believe, is the root of our problem. n be solved within the framework of "free enter- " by letting the unions sit at the directors' table, ng full knowledge of the financial condition, shar- equal responsibility with capital, and having an ive vote on policies. Thus labor and capital would ne cooperators, and strikes would be obsolete.

## The Book of the Month

ANISM AND THE GOSPEL. *By C. Anderson Scott. estminster Press, $2.00.*

ROTESTANTISM is confronted with a situation which many had come to believe would never become acute in American society. I refer e rise and aggressive activity of the Roman Catho- Church. Its presence among us has long been ed by numerous sinister political activities which resented and exposed by Protestants and Amer- patriots generally. But the tensions have been ly occasioned by specific encroachments upon cracy, and the reaction against these encroach- s has been chiefly local or confined to specific nces. Now, however, the Roman church stands boldly as a formidable competitor of Protestant- It has adopted an overt evangelism designed to converts to the Roman Catholic Church. The od and spirit in which our churches and ministers o deal with this new situation demand the most us consideration. One thing, certainly, must not llowed to happen, namely, the revival of the spirit and method of the Ku Klux Klan with its secrecy, its anonymity and the taking of the law into its own hands. This spells social anarchy and ensures defeat of the very ends it professes to serve. What is needed is a calm, reasoned understanding of the fundamental nature of Roman Catholicism on the part of the Protestant ministry. This book, first published in Great Britain nearly ten years ago, and now published for the first time in America, will provide the reader with such an understanding. It is a calm, scholarly and reasoned examination of the whole Roman system of thought, of structure and of practice. It appeals to no superficial prejudices. It leaves the reader calm in his confidence that the Protestant Reformation was no mere passing episode, but the resurgence of the essential Christian faith. Whatever the future developments may be in the tension between Protestantism and Rome's perversion of Christianity, this book will greatly aid the Protestant leader in meeting them.

## A Thought for the Month

OUR faith always depends on someone else's faith. We can hardly conceive of ourselves as possessing a vigorous faith in God if all around us and behind us there was atheism. Our own inner life reflects the piety of our fathers and mothers, the long history of the church and of humanity. Our trust in Something beyond ourselves is sustained by the fact that others with whom we come in daily contact trust in Something beyond themselves. God is a social possession. Religion is a kind of contagion; it is catching; it thrives on testimony more than on arguments. When I see a man bear bravely his misfortune or his burden and still keep his grip on God, I cannot help taking some part of his fine faith into my own soul. God is more real to me because of my contact with such a faith-filled man. But this faith-filled man has caught his insight and his courage from others—perhaps from his own father, or from a business partner, or from a saint like Francis of Assisi, or from Abraham Lincoln, or from Paul, or from a little child. We are compassed about with a cloud of witnesses—testifiers by life and word to the faith that is in them. We are ourselves creators of faith in others. Just as our own faith falters when others to whom we look for strength prove unworthy, so others falter if we fail. Each of us is a living epistle, an apostolic argument in the flesh, known and read of all men. Christ's power in our lives derives from this spiritual interdependence of men. He is called the author and finisher of our faith, by which is meant that so long as we keep seeing Him we cannot wholly disbelieve in God.

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*The Religious Book Club* (selecting *The New Leviathan* as its book of the month): "The struggle between the church and those modern governments which would set themselves up as God, is brilliantly analyzed in this comprehensive study of a momentous and pressing problem."

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## God In Us: A. C. GARNETT

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